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The AMERICAN FRIEND

[JULY 5, 1951]

QUAKERS TO VISIT SOVIET UNION

IN the spirit of its religious testimony for peace, which it has maintained for three hundred years, the Society of Friends in Great Britain has been prepared, if the way opened, to send a goodwill mission to the U.S.S.R. It has now accepted an invitation to send a delegation of seven Friends to the Soviet Union in the latter half of July. The major purposes of the mission will be to help in fostering good will between the peoples of the U.S.S.R. and Great Britain and in strengthening the prospects of world peace through East-West understanding. The members of the delegation will leave for Moscow on July 14.

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Forgiveness—the Test of Love

William W. Clark

London and Nebraska Yearly Meetings

Reports and Epistle

The American Birthday

Editorial Reflections

DELEGATION TO RUSSIA

The members of the delegation are Margaret Backhouse, Gerald Bailey, Paul S. Cadbury, Mildred Creak, Frank Edmead, Kathleen Lonsdale and B. Leslie Metcalf.

Margaret A. Backhouse was Chairman of the Friends Service Council, the body concerned with the overseas work of London Yearly Meeting, from 1943 to 1950. She went to Oslo to receive on behalf of the Council the Nobel Peace Prize awarded jointly to the Council and the American Friends Service Committee in 1947.

Gerald Bailey was Director of the National Peace Council, which coordinates the activities of most of the British organizations working for peace, from 1930 to 1949, and is now secretary of the East-West Relations Committee of London Yearly Meeting. He has been a member of the international Quaker team at the United Nations this year, and is known to a number of Friends' groups which he has addressed.

Paul S. Cadbury is a Director of Cadbury Bros., Ltd.; he was chairman of the Friends Ambulance Unit from 1939 to 1948 and is now Chairman of its successor body, F.A.U. International Service. Mildred Creak is a Fellow of the Royal College of Physicians and works in the Department of Psychological Medicine at the Hospital for Sick Children in London. Frank Edmead is a journalist on the staff of the Manchester Guardian. Kathleen Lonsdale is Professor of Chemistry in the University of London and was one of the first women to become Fellow of the Royal Society, a high scientific honor. Leslie Metcalf is Chairman of the East-West Relations Committee.

The single way to defeat communism is, not a defensive, anti-communist campaign, but a positive, creative movement which will put more heart and hope into suffering humanity than anything which communism, severely limited by atheism and crass materialism, can possibly give or convincingly offer.

Francis P. Sayre

THE LONDON EPISTLE

London Yearly Meeting

To Friends Everywhere.

Again and again in the sessions of our Yearly Meeting we have been shown how immense are the tasks before our generation; but at no time have we lost heart. The forces of evil in the world are tremendous, and often highly organised. We ourselves have failed and are not free from sin. Yet we are convinced that because men and women belong to God we all can find through Him, the way to defeat evil. We have been strengthened by the way in which groups of Friends in other countries are bearing witness in situations more difficult than our own. We have been constantly thinking of them, and we rejoice that the World Conference next year will bring us opportunities of closer fellowship and clearer vision.

Our nation is at war. We affirm again that war is contrary to the spirit of Jesus and incompatible with the Christian life. We live in a revolutionary age and we know that great changes must come; but we know too that violence and coercion cannot achieve lasting good.

Tensions between different political systems are paralysing the creative life of men. Our Christian belief leads us to seek to reconcile through personal contacts and to bring together those who differ, remembering God's love for all men. In this service we must constantly seek truth and be loyal to it in word and action.

Millions are in need; the hungry, the homeless, the insecure and the oppressed throughout the world carry a burden of suffering beyond our imagination. We feel grave uneasiness lest the things we have and treasure separate us from our fellow men and hinder our service. Because God is Father of us all, we must be prepared to accept limitation of privilege for the sake of others, not least those backward in economic development.

God is ever seeking to work through men. Our ability to respond comes through complete commitment of ourselves to Him, and greater faithfulness in our devotional life will quicken us and will strengthen our Meetings. Alive with the dynamic of God's love we can speak His word with power.

Each one of us is called to action. Having let fall every weapon of war, let us go with outstretched hands towards our fellow men to love and to reconcile, to share and to witness.

Signed in and on behalf of London Yearly Meeting.

Redford Crosfield Harris
Clerk

PREPARING FOR OXFORD

Planning for the Friends World Conference of 1952 received new impetus over the weekend of June 15 and 16 when Harry Silcock, Clerk, and Archer Tongue, Secretary of the World Conference Committee, met at Pendle Hill with officers of the World Committee and other concerned Friends. The business was conducted under the leadership of D. Elton Trueblood, Chairman of the World Committee.

An international Young Friends Conference will precede the world gathering of Friends. A series of events after the Conference should make it possible for many non-delegates to share in various Quaker experiences: the tercentenary commemorations in the George Fox country, conferences of Scottish, Welsh and Irish Friends, and also gatherings of Friends teachers and Friends social workers.

It was reported that all around the globe Friends were preparing for the Conference by studying the booklet *Vocation of Friends in the Modern World.* The second booklet of fourteen chapters is to be published in September in time for use in winter study groups. The importance of spiritual and intellectual preparation was emphasized again, a preparation to be shared by all Friends, delegates or not, in order that the Conference might become a corporate experience and bear rich fruit.

Blanche W. Shaffer

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Editorials . . .

Reflections on the American Birthday

MOST of the vocal reactions of a concerned citizen to his country are those of criticism. This is both natural and logical. The solid improvements that have been made, the settled habits and customs which make life enjoyable, are accepted with a kind of subdued thanksgiving. Unless these values are threatened, the ordinary citizen does not say much about them. They are received like fresh air and sunshine.

If there are some obvious needs for improvements, the kind that nettle him, the citizen speaks out readily. This is understandable for, after all, his business is to improve his community or nation where improvements are most needed. If he indulges chiefly in singing the praises of his country, he is not likely to render that greatest of service—constructive criticism. On the other hand, he needs now and then to awaken to the high privileges which his country provides. He is not the true patriot if he is blind either to its evil or its good.

The National Heritage

The appraisal of our common heritage and the state of the nation might well be made on a National Holiday. The Fourth of July is more than a date on the American calendar—it is an institution, the birthday of a nation. The story of that nation coming to birth and spreading from the Atlantic to the Pacific, to the Gulf and to the Canadian North, is by no means an unsullied record of justice, to Indians or to all others, but under it there was and is a concept that challenges every injustice of which we were and are yet guilty. It is the idea that a man released under the discipline of his duty to God and regard for his neighbors, has a limited right to what his talents and hands may create. It leaves open the perennial tension of how to know and apply his stewardship, but this, too, calls for the development of his moral and ethical fiber. Under these circumstances, by no means unique to Americans, control is conceived of as inner control.

Most forms of social control therefore seem abhorrent to the present day American. He is not sure, however, whether certain of these "controls" are not channels of freedom, collectively arranged. He is not sure whether they represent a stewardship that is incumbent on the state, in the interest of the citizen. Those of long standing, outside the pattern of "free enterprise," such as the Post Office, he accepts as services of government. Now and then he raises questions even about this system, as he sees the political patronage involved in it.

He may even inquire as to whether it is the function of the state to furnish certain services to the citizens, or rather to serve as referee or umpire over the same services, rendered by private agencies. Not enough history has been made to give him an answer, but he knows, if he is thoughtful, that history is made by an imaginative citizenry — a citizenry that would rather make a few mistakes within the "trial-and-error" allowance of freedom than to accept the alternatives of indifference and decadence on the one hand, or the rule of dictation with final collapse on the other.

In Self-Examination

The reflective citizen remembers that "the mills of the gods grind slowly, but they grind exceeding small." He becomes time-conscious. He therefore develops the curious combination of patience and restlessness as he thinks, reacts and responds to his duties.

If his patriotism smacks of self-satisfaction and national self-sufficiency, it is short of true patriotism as surely as is that of the carping critic whose gratitude is never in evidence. Of these two foes of the nation, the first is more subtle, less easily recognized as such and therefore the more dangerous of the two. The citizen need not choose either of these. Whether on the American birthday or on any other occasion, one can mix penitence with gratitude, for the national emblem is still flown over injustice, hunger, fear and oppression.

As the alert citizen reviews the recent investigation of gambling, he knows that the crass forms seen in high places are part and parcel of our practices, for instance, in education. Great universities and smaller schools buy, sell, bribe and otherwise secure good athletes and then expect that in places of national importance these same students will practice the opposite principles. This is but one of a whole range of corrupt practices that infest our daily corporate life.

There is, of course, a high measure of honesty in places high and low. On the whole, for instance, we can conduct a fair election. Not often are ballot boxes or voters "fixed." With us, an election, with few exceptions, is an *election.* This also is but one illustration of our freedom from the *coup d'etat* that determines who may rule a nation. Our politics need much improvement, but for that large measure of political freedom one may give thanks.

Another area of the national life which requires critical attention and constructive response is that of securing freedom from discrimination. It is ridiculous to assume that Soviet countries whose blood spilling and purges are well known have any right to point in shame at lynchings and lesser social crimes in America. But problems cannot be solved against the background of greater cruelties elsewhere. Self-righteousness is the danger in making such an appraisal. The nation is not to be judged by communism, but by God and his moral order. Seen against that background, the existence of whole areas of a population in a new slavery under white domination is unbearable.

As a Negro Citizen Views It

Even there, the citizen should also see the brighter side and recognize the progress that is being made. In *The New Freeman* magazine, an eminent Negro journalist, George S. Schuyler, writes:

> Actually, the progressive improvement of inter-racial relations in the United States is the most flattering of the many examples of the superiority of the free American civilization over the soul-shackling reactionism of totalitarian regimes and the tradition-bound old class societies . . . there were not more than a score of Negro college graduates when the Civil War ended. Today over seven thousand are graduating each year and over six hundred and fifty thousand have attended college. At present there are more than eighty thousand attending college (one thousand in Dixie white schools), or proportionately more than the total number of college students in Great Britain. This sort of thing is not accomplished in an atmosphere of persecution . . . Compared with the economic well-being of so-called minorities on other continents, that of the American Negroes is enviable.

There are other problem areas in America and so long as we can see them as problems to be solved rather than as battles to be won, we can exert our civic conscience in conserving the good and improving the not-so-good.

On this birthday of America, we can take stock and take heart.

Our Prairie Yearly Meeting

It was not an editorial excursion, but a secretarial visit to a Yearly Meeting of the Five Years Meeting that attracted this visiting Friend back to his native climate in a recent itineration in Nebraska Yearly Meeting.

THE native returned. The broad prairies and the people who are prairie-minded have a strong attraction for this visiting Friend. The wide level plains and the blue arched ceiling above have a quiet, glorious way of straightening out a cumbered mind and putting it in order. To walk where only the crunch of dry grass under one's feet can be heard relaxes the tensions made on noisy city streets and in office work.

It was therefore with an element of self-interest, touched with nostalgia, that this Western Kansan returned to his enchanted plains. There was, of course, the desire first of all to visit Meetings within the limits of Nebraska Yearly Meeting. Business and pleasure were mixed helpfully.

It was late afternoon on the flat slopes of Eastern Colorado when we paused for worship at the threshold of our visitation that was to include fifteen Meetings in four states—Kansas, Colorado, South Dakota and Nebraska. The long, straight road lay like a dark ribbon across the grey-green plains and low hills ahead. There was scarcely a tree in sight, and ranch houses lay in near obscurity in the distance. Cattle were grazing nearby and farther to the West the land rose toward the horizon which had made elegant preparations to receive the setting sun.

It is not often that a Western sky is so arrayed. Normally a bright round sun moves in naked dignit to his rest. But now there were clouds, curtains an trappings of the sky fit for this royal hour of the sun Dark grey ripples, touched with liquid yellow and — but there are points at which words fade and spiri ascends.

This was not land through which to race, and ther was no business ahead so urgent that it left no tim for worship. We drew to the side of the road, the walked out on the carpet of dry grass. Time for this Certainly, there was time for nothing else just then There was only the floor and ceiling of God's firs temple—nothing else—nothing else except the smal city of Springfield far to the South. Its trees rose n higher than the two story buildings that sprawled ove a few acres, like a distant prairie island.

There are times when one intuitively removes hi hat. Reverence can be taught, but that is partly tru because it is an innate tendency. There is a residua reverence, in the soul of man, that no influences ca completely destroy. Here on the plains, we gave wa to it. It was as if the confining walls of self-interes and the grooves of habit gave way. The height an breadth of the temple had cast its spell.

What might this mean at the beginning of a visi to Nebraska Yearly Meeting? Here was the broa brim of what might be called a prairie Yearly Meetin (with exceptions in it). On these spacious plains an under this blue benevolence of sky lay the homes an Meetings of Friends whom we were soon to visi Under deepening twilight the road ahead rose and fe as we made our way forward, hastening to Hast Colorado.

If only Friends could feel the geographic diversitie that help to characterize our fellowship! We though of New England and New York Yearly Meetings wit hills, trees, winding roads through yet another kind o beauty, and the relative nearness of Meetings to eac other. There were the trails through the North Caro lina long leaf pines, so similar to parts of Baltimor Yearly Meeting. All of these have relatively clos concentrations of meetings that can fellowship wit one another more often and regularly than those o Nebraska.

There are the four Yearly Meetings of the "Mid west" (the geographic center of the United States i in Kansas)—Iowa, Indiana, Western and Wilmingto whose distances have been greatly shortened as th slopes of the Mississippi valley have been occupie There is California, elongated as to North and Soutl but with sufficient concentrations in either end of th state to make contacts with one another frequentl There are exceptions in all of these Yearly Meeting but none of them have distances separating thei Meetings as do those of Nebraska. Indeed Nebrask could almost be called the prairie Yearly Meeting o the Five Years Meeting. What joy to have Friend from this enchanted land in our fellowship.

Of course Nebraska Yearly Meeting is more tha prairie-based. There are the majestic Rockies — bu more of that in a later issue — and certainly mor about the Friends and Meetings there.

(to be continued) E. T. E.

Forgiveness—the Test of Love

By William W. Clark

I believe in God, the Father of all mankind, loving, forgiving . . . *forgiving.* The real test of love, where it proves that it is love and not mere liking, comes when it meets obstacles and resistance. There is a strange popular notion that love is fine as long as it receives a loving return, but when it is repudiated or trampled upon the time has come for something other than love, such as retaliation or cold justice. This reveals a complete misunderstanding of the aspect of *forgiveness* which is included in the genuine meaning of love. What does love do when it meets unlove? Does it stop loving?

In the fifth chapter of Romans there is a fascinating statement by Paul. He says, "God proves His love for us by this, that while we were yet sinners, Christ died for the ungodly." The context makes it clear enough what Paul means. He is saying that as sinners, we, the ungodly, are enemies of God. It is quite conceivable, he says, for a man to give his life for his friend. The breathtaking, hearteningly conclusive evidence that God's love is not reserved for His friends alone is given for all time in the death of His son, who freely offers His life on behalf of *all* mankind. Christ died for sinners, God's enemies, showing in a manner hard to gainsay that God Himself forgives His enemies. His love never ceases to be itself.

We have not realized all that this means to our lives. For instance, some of us at times are overwhelmed with the sense of the stubborness of our wills or their flabbiness, leading us either deliberately or weakly into evil ways. Time and time again we fall prey to temptation, and time and time again we cannot resist it. Surely the point must come when God becomes tired of giving us new chances. Surely the stage is reached when we become unforgivable. Surely we go, sometime, beyond the reach of His restoring love.

In thinking this, we are hiding a colossal conceit. What we are saying, when examined, contains the inevitable implication that we are capable of so great a sin that God cannot handle it. That makes us greater than God, which is the perennial and fundamental temptation underlying all other temptations, although it reaches us under the guise of a credible rationalization. Always from God's side a completely adequate forgiveness is offered, although often from our side we do not want to accept the offer—it would be too humiliating!

Too Good for Forgiveness?

Another example of God's unfailing love as it handles our pride and prejudice is concerned with what God's love does with us when, unlike those just mentioned who think themselves to be *too evil* for love to help, we are of the private opinion that we are *too good* to need the help of forgiveness. Let me tell about an incident of this kind.

Mrs. S. was very active in a church which I served. She was a very fine woman who unfailingly brought her children to Sunday School and who taught in the Sunday School herself. Her husband never came, and she spoke little about him, although I gradually learned his story. The most important parts of that story, however, I did not learn until one night when she came to the parsonage in profound bewilderment and agony.

As the story came out through her sobs, the initial facts seemed plain enough. Her husband, who had been drinking, and staying away from home a good deal, had become involved very deeply with another woman. Mrs. S. had not known of this until that day, when the other woman had called her and told her all about it. To her this was the final, shattering blow to her courage. She no longer had any defenses to maintain herself under the impact of her impossible home situation. Where and to whom could she turn?

We went over to the church together. I had no answer for her, but I thought perhaps in that place the answer would come. She told me more, and I came to understand a great deal, but as we prayed and waited the tragedy of the situation simply grew rather than abated. Finally, there was nothing to do but to take her home.

I drove her up the hill and along the road to their home. She had left the children with the eldest, and no lights showed in the house, so all must have been sleeping peacefully. As the car came to a stop, we both seemed to realize that we had got nowhere. We sat there in the car, still waiting for something. At last, I prayed out loud.

To understand that prayer and what flowed out of it, a little needs to be said about what I learned as we talked in the church, of the underling facts which had led up to the immediate situation. Mrs. S. had always been a dutiful girl, more respected than liked in her group. She was quite a leader among the youth in her church. Her husband-to-be was a gay but rather occasional participant on the wilder fringe of this group. Very popular with the girls, he nevertheless gravitated toward her rather than toward the giddier ones because he sensed a lack in himself which she met. She was quite attractive and found herself able to relax in his company and be jollied into an uncharacteristic gaiety of her own. In short, he supplied a very real need in her life.

Their need for each other, the reasons for their attraction to one another, these were subconscious and never recognized nor brought out into the open. Thus they did not build their marriage on the frank acknowledgement of their mutual weaknesses and strengths. Lacking the realistic facing of the situation and of their relationship to one another, when the surprise and glamor of their love wore off their differences in temperament and in conditioning were bound to become causes of friction rather than of increased strength for both of them. For several years they had their ups and downs, with the children helping out from time to time as the bond which drew them together again, but Mr. S. more and more returned to the habits which he had tasted and found tempting in his wilder days. This was his escape from the sense under which he labored of continual judgment by his quite self-righteous wife.

On the other hand, Mrs. S.'s refuge from her own sense of the failure of their marriage was found in continually reminding herself and often reminding him of her general righteousness, although in relation to him it was by implication as she criticized his behavior. His final weakness, brought brutally to her attention by the other woman, was more than her pride could bear, bent already as it had been by its heavy load.

Forgiveness for the Righteous

So we return to that strange prayer in the car. It was no prayer of mine, although the words came through my lips. From the deepest realm of the spirit, understanding of her fundamental need surged up and overflowed in words which called upon the limitless forgiveness of God, not so much for

Mr. S. as for Mrs. S. Indeed, the whole burden of the prayer was a cry for forgiveness as if it were coming from her and as if she suddenly had realized her own part in the situation which had arisen. No longer were there any recriminations or implications of her husband's guilt, but only her broken heart begging for its own greatly needed mercy, realizing how pharisaical it had been in its judgment and self-righteousness.

The experience was a timeless one. Here was the moment when she saw herself in the light of eternity as she never had before and was basically regenerated by the experience; yet only a few moments elapsed. Then came tears. Soon she was able to leave the car with a completely new expression in her face and attitude in her spirit. She went into the house with but one idea in mind: to beg her husband's forgiveness at the first opportunity and explain to him her new understanding of what she had done to him.

I had no way of knowing how he would respond to this, but somehow I had no fear. The next day, when I heard about the first startled session which he had with his wife, I realized that one more marriage had been remade in heaven. No instance in my experience has more strikingly illustrated how far a good person, conscious of his goodness, may be separated from genuine, God-like love. Nor has any instance demonstrated with greater encouragement how the forgiveness of God is always ready and waiting to reach out even to the proud of heart.

I believe in God, loving, forgiving . . .

(To be continued)

OATH OF ALLEGIANCE

Passport for Oxford

As Friends begin to apply for passports to England for the World Conference at Oxford, they will note that the conditions for securing the passports include the following oath:

> Further, I do solemnly swear that I will support and defend the Constitution of the United States, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation, or purpose of evasion: So help me God.

Friends who are sensitive in the taking of the formal oath will be able to substitute "affirm" for "swear." Many Friends will also be wary of a promise which seems to include willingness to bear arms. They may insert the phrase, "Inasmuch as my conscience will permit."

London Reflections

Peacemaking—Central Thought at London Yearly Meeting

A great variety of topics were considered by Friends during the sessions of London Yearly Meeting, which has just closed. The Agenda Committee had wisely allowed ample time for a careful examination of the Peace Testimony in the light of the present international situation. Friends heard with deep thankfulness of the work of the East-West Relationships Committee, which for some months has been endeavouring to bring a spirit of reconciliation to bear upon the problems which at present divide Russia and the Western powers.

Apart from British participation in the Quaker group at Lake Success, some Friends in this country have been able recently to meet with a group of members of the World Peace Council, and discuss very frankly the issues relating to world peace. Friends at Yearly Meeting were also encouraged to know of further action the Committee hoped to take to ease the present tension.

"Our Nation is at War"

It was frankly recognised that our country is engaged in hostilities in Korea, and the Epistle says boldly, "Our nation is at war." In the light of this statement, Friends strongly reaffirmed their Peace Testimony, and urged that all members should re-examine it down to its roots, and then seek every opportunity to share it with their fellow pacifists, other Christians who did not accept such a testimony, and finally with political leaders.

It became clear as the session concerned with "First principles in Peacemaking" developed that short and long term policies were required. The short term policy should have as its objective the endeavour to persuade our country to do all possible to bring about an end of the Korean war, by negotiation, as speedily as possible. The aim of the long term policy was to persuade our Government and people to accept a revolutionary attitude to foreign policy. In order to achieve this it was seen that Friends needed the inspiration and authority that came from living in the spirit of the Cross.

A Lowered Living Standard

It was recognised that such living might mean the willingness to accept limitations of privilege and standards of living. This thought was carried further as consideration was given to the need to persuade our fellow countrymen to be ready to accept changes in their way of living by the implementation of such schemes as the Colombo plan, whose aim was to improve the conditions of people living in the undeveloped areas of the world. Friends affirmed their preparedness to accept changes due to the revolution of our age, but were determined to move forward under the banner of Christ, and not under that of Karl Marx.

The Meaning of Membership

Concern was expressed at the decrease of two in the membership of Friends in this country, although there is a total increase of nineteen in London Yearly Meeting owing to additions in Australia and New Zealand. The drop in numbers breaks the long continuity of gradual rises in membership.

Further thought to this matter was given when Friends considered "The Meaning of Membership." This was to be seen in a sense of the willingness of each Friend to accept complete committal to the service of God as branches of the Vine which is Christ. It was recognised that from such a dedication arose the power for service in the world, and the unity which bound Friends to one another. The Overseers who met together at Yearly Meeting were greatly helped by a careful and inspiring examination of "The Membership of Children," given by Stephen J. Thorne, our Recording Clerk, who is well known to readers of The American Friend. Because of the value and importance of this address, it has been printed by the Friends Home Service Committee.

The Swarthmore Lecture given this year by R. Duncan Fairn was entitled "Quakerism: A Faith for Ordinary men." It set forth in a lucid way the message of Friends for our time, as did an inspiring address to a well attended devotional meeting addressed by Thomas F. Green, who spoke of "Our Witness to an Uncertain World."

To sum up — it was a good Yearly Meeting in which Friends were fully aware of the crisis period in which they live, and at the same time sustained by the sense of the love and power of God, which comes to them as they dwell in Christ.

George H. Gorman

NOTES FROM NEBRASKA YEARLY MEETING

June 13-16

For the first time in the history of Nebraska Yearly Meeting, the sessions were held away from Central City. Pueblo Friends were excellent hosts to a largely attended Yearly Meeting in the new Pueblo Meetinghouse. This building was erected under the direction of T. Clio Brown, who is experienced in construction work. He is Superintendent of the Yearly Meeting and a former pastor at Pueblo. The building is very attractive in architecture and well arranged for service to the Meeting. The sessions next year will be held in Central City.

* * * *

Donald Spitler, Superintendent of California Yearly Meeting, brought the devotional messages. R. Ernest Lamb, representing the Building Fund project under the Men's Extension Movement of the Five Years Meeting, was welcomed and his work of fund raising approved for the Yearly Meeting. Lawrence Peery of the Friends Central Offices and Richard Newby, minister of the Minneapolis Meeting, were also visitors to the Yearly Meeting.

* * * *

Glenn Switzer, President of the Men's Extension Movement of the Five Years Meeting, presented the Men's Extension Movement to the Yearly Meeting. The men of the Yearly Meeting met and organized with the following officers: President, Joseph Hinshaw, Denver, Colorado; Vice-Presidents, La Vonne Cossell of Pueblo, Colorado, Tom Humphrey of Benkelman, Nebraska, and Dale V. Benton of Allen, Nebraska, representing the West, Central and East Divisions of the Yearly Meeting respectively; Secretary, Willard Krieger of Denver; Treasurer, John Ramsey of South Fork, Nebraska; and the Board of Directors, Horace Mott of Colorado Springs, L. Ralph Fry of Denver, Marvin Hanson of Benkelman, Nebraska, Guy Alcorn of Hay Springs, Nebraska, Frank Denman of Alda Nebraska, and Harry Malmberg of Allen, Nebraska. The men's first project was aid to the amount of $500 to help put a roof on the new Beaver Park parsonage.

* * * *

Arrangements were made for enlarging the Nebraska Yearly Meeting *Newsletter* by joining with it the *Friendly Venture* of Pueblo Quarter, and the Young Friends paper. The new paper will be published once a month instead of quarterly as in the past. T. Clio Brown is the editor. T. Clio Brown was re-elected as Yearly Meeting Superintendent, and F. Ernest Allen as president of the Evangelistic and Church Extension Board.

* * * *

George Willoughby, Executive Secretary of the Des Moines Regional Office of the American Friends Service Committee, attended part of the sessions and made a clear presentation of the cause of peace and service. Edith E. Ratcliff of the Friends African Mission presented the work of that field. John and Marjory Cline, who are learning the Navajo language and are making a beginning in missionary work with some support from our Yearly Meeting, were in attendance at our sessions.

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Nebraska Central College reports were presented. Russell Enokson, a graduate of this year's class, spoke in behalf of the college. Ernest Lamb made the educational address.

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Mention should be made of the faithful and efficient work of the treasurer, Katherine Honold, and of the clerks. Dale V. Benton was presiding clerk; Vivian S. Watson, recording clerk; Roscoe Townsend, reading clerk; and Dwight L. Smith, announcing clerk. Richard Brown, pastor at Pueblo, was a busy and useful man.

M. Herbert Watson

A KENYA VENTURE IN FELLOWSHIP

By Dorothy S. Pitman

The Christian Council of Kenya grew out of an inter-mission fellowship whose members caught the vision of a wider fellowship which would include Christians in whatever walk of life, regardless of race or color. There was a longing for a greater unity within the family of God, and now there are many Africans, a few Indians, business men, nurses, teachers, those in government employ, who are members and take part in Council activities.

There has been a real concern to do more than just meet occasionally for sharing experiences, problems and blessings, precious as these times of inspiration are. Committees have grown out of recognizing need for action along certain lines where Africans, Asiatics and Europeans can work together to ease strains among races. There are times when the Christian Council of Kenya speaks for the united Christian group in regard to issues such as censorship of films, control of lotteries, or the needs of Christian education and medical work.

Overcoming Discrimination

A Nyanza branch was formed for those in the Lake area, and later one in Nairobi. These meet as the need is felt to carry out local activities and projects. The former has pioneered in overcoming racial discrimination in one place at least. In Kisumu the Asiatics have their exclusive hotels and restaurants, the Europeans have theirs; the Africans would be shocked powerless if asked to accommodate either of the other two races. There is no place where three, or even two, of these races could meet around a luncheon table for a visit or committee meeting. No place, that is, except the Christian Fellowship Center.

It took much prayer, planning and persistence to bring into being the dream that Christians had for such a place, but it was accomplished in spite of obstacles. Near the town, almost overshadowed by the Nandi escarpment whose thousand foot ascent dominates the view to the north, there is a cluster of buildings formerly used as an army recruiting station, now devoted to fighting a more subtle enemy. Here tri-racial meetings may be held where Christians may eat together if they wish. There are limited accommodations for overnight or even monthly lodging. It is a satisfactory solution for African students who must stay in town overnight ready to take the down country train or the lake steamer to secondary schools. It is a clean, quiet inexpensive place for missionaries who need to spend two or three days in town for dental or other appointments. It is here that the prayer conference was planned for African teachers, and here the committee meets to plan a similar one for African church leaders in the hope that it may prove as great a spiritual blessing.

The experiment is reminiscent of the Friend Center at Quaker Hill, and in a purely African setting we again experience the truth:

> In Christ there is no east or west,
> In him no south or north,
> But one great fellowship of love
> Throughout the whole wide earth.

RAYMOND BINFORD

Raymond Binford passed away on June 27, at Guilford College, North Carolina. A memorial service was held on Sunday, July 1. There will be a fuller statement on Raymond Binford's life in the next issue of this journal.

POETRY CONTRIBUTORS

T. E. Purdy, Westtown School, Westtown, Pennsylvania.

Mrs. David W. Dimmock, Hunky Dory Farm, Hatchville, Massachusetts.

Edwin Barlow Evans, 1309 East 82nd Street, Indianapolis 20, Indiana.

Grace Shilling White, 498 E. Hickory Street, Crestview, Florida.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Abraham Lincoln and the Spiritual Life, by T. V. Smith; Beacon Press; 1951; 95 pages; $1.50.

The spiritual life described by the author of this little philosophical essay is a long way from that which is generally accepted as being spiritual by the average religious person. Lincoln is placed in the lineage of the "secular saints," as the author terms them—Socrates, Thomas Jefferson, Jane Addams. Using the ethical terms of truth, beauty and goodness, he analyzes some of the statements and actions of Abraham Lincoln in abstract terms of philosophy. One questions often whether Lincoln had a philosophy as systemized as that attributed to him by the author.

Because of its abstruse language, this will not be a popular book. However, serious minded, deep thinking Christians will find it interesting and in some points challenging to the easily accepted religious concepts which most of us hold. The "idealogical magnanimity" of Lincoln was probably warmer and had more sympathy and deeper understanding than that indicated in this book.

Wm. Merton Scott

The Women of Japan Speak, by the Women Members of the Upper and Lower Houses of the Japanese Parliament; Fellowship of Reconciliation; one copy free on request.

This is a plea for peace, given intelligently and from deep experience, from the women of Japan to John Foster Dulles, chief negtiator of the proposed American treaty with Japan. The statement was sent to the Fellowship of Reconciliation by Mrs. Tomiko Kora, member of the Upper House and former Vice-mayor of Hiroshima. The women ask for a treaty for Japan with all the nations with which Japan was at war, for an end to the present Occupation, and for a permanently disarmed Japan. Their cry for peace is strong: "The best method of preventing penetration and major war is to feed, feed the hungry and the starved, feed even the enemy, until there will be no hungry and frustrated man or child. U.S.A. taught us this by feeding us, the former enemy. Therefore, we cannot forget that kind of Christianity forever."

An attractive 48 page pamphlet containing the *History of Farmers Institute Monthly Meeting of Friends and Its Community,* written by Nellie Taylor Raub, has just been printed. This church organization, founded in 1828, is supposed to be the oldest in continuous service in Tippecanoe County, Indiana, and was founded by Hawkins and Hollingsworth families who came from Ohio. There are several pictures, including Buddell and Betsey Sleeper in Quaker Dress. Copies of the History may be obtained from J. H. Bone, R. 8, Lafayette, Indiana. Price, $1.00.

A QUAKER STUDY UNIT FOR CHILDREN

"How Friends Grow" is a unit of work in four sessions which was prepared for use in Indiana Junior Yearly Meeting last summer. It includes detailed session plans for Primary and Junior children and stories concerning the experiences of early Friends and the origin of the Yearly Meeting. The stories, such as "George Fox Presents a Concern to the Yearly Meeting," "The Rees Family Moves," "Allen Jay and Conscription," and others enrich the unit.

This unit of study could be adapted to any Junior Yearly Meeting. It could also be used in a Sunday Church School class for a period of four Sundays. Order from the Children's Department, Board on Christian Education, Five Years Meeting of Friends, 101 South 8th Street, Richmond Indiana. Price: 25c each or 10 copies for $2.00.

Keep thy tools ready and God will find thee work.

AID FOR THE NATIONS

What will they do with a billion dollars
and many billions more?
They will plant new seeds in the fresh-plowed earth
to fill again man's store.
They will buy new picks for eager hands
and dig deep shafts for ore.
They will clear the ruins and build anew:
their homes and shops restore.

But who will plant in the hearts of men
a seed that will never die?
And who will find in the shafts of the mind
the rule that will rectify?
And who will build the kind of a life
that money cannot buy?
O Son of Man upon a cross . . . . . .
wherefore dost thou utter thy cry?

T. E. Purdy

AWARENESS

Above the greedy fingers of the sea
The soft fog wraps the cliff's austerity,
And gulls fly through the storm.
I, waiting, know
I shall outride the storms of life, for so
God's quiet tenderness enfoldeth me —
Intangible, divine Reality.

Ann Dimmock

GOLGOTHA

The Myrmidons of madness dragged this Youth,
Reviled by kings and priests, by thieves and trulls,
To Golgotha, horrendous hill of skulls —
This Youth who read the timeless heart of Truth.
But God gave him eternal wings of Light
And when they spiked Him thorn-crowned on the Cross
They broke their scales by which to weigh their loss —
The sacred laws of Love that conquer might.

This sordid Cross became a singing flame
In ancient lands and islands of the main,
In wilderness where tooth and claw still reign,
On thrones where Pharaohs were a pompous name,
And where Gargantuan lust and pride were spun —
This stark drab Cross against the darkened sun.

Edwin Barlow Evans

TO A WHITE-OAK TREE

High above my shrubs and flowers,
Grandly gray your thick trunk towers;
Around your torso, leaves in swirls
Dance and gesture like gay girls.
Mighty arms that dare to wrestle
With the winds, yet gently nestle
Dainty birds that sing and nest;
You give the squirrel food and rest.
And you have lain, for miracle,
Within one small brown acorn-shell!

Grace Shilling White

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

THE UNIVERSAL MILITARY TRAINING AND SERVICE ACT

We present here some of the provisions of the new draft law which are of special concern to our readers, with a few observations by the editor of this page.

Induction—at 18½, but local board must first induct all eligible men over 19.

Top age limit—25, but men now deferred are subject to draft until age 35.

Service—24 months active service, plus six years in the reserves.

Married men—wife alone no longer grounds for deferment.

IV-F's—mental standards cut (from 70 to 65).

High School Students—deferred until (a) graduation or (b) reach 20 years of age, of (c) work is no longer satisfactory.

Service for Conscientious Objectors

The law contains a certain contradiction in terms between the phrase "subject to regulations prescribed by the President" and "as the local board may deem appropriate." In discussions with Selective Service headquarters, there were indications that this contradiction will not be completely resolved. With all of the regulations which Selective Service may send out, *indications are that final authority will rest with the local boards in these cases.*

(1) There will probably be a provision of a new classification for those who served time in CPS that will enable them to be exempted from this work.

(2) There will be a new classification for conscientious objectors in such employment. (Perhaps I-O).

(3) There will be pay for the men doing this type of service, probably the normal wage paid in that employment.

(4) It is likely that provision will be made for C.O.s to volunteer for a type of work or service in an approved category.

(5) Most men will not be allowed to remain in their own communities. This will especially be true where public pressures are strong against C.O.s.

(6) These measures will be on an individual basis, meaning that the responsibility rests between the individual C.O. and his local board, thus there will be little uniformity of action on the part of boards across the country.

(7) Foreign service projects of private agencies such the the American Friends Service Committee are certified by the State Department as being in the public health, safety, or interest. Whether these will fall within the approved categories by Selective Service remains to be seen. There is a possibility they will do so.

(8) It appears likely that many of the men will be working under the Departments of Interior or Commerce or Agriculture as employees of the government in the same circumstances as other civilian employees doing work in forestry, soil conservation, etc.

(9) Work in mental hospitals seems to strike a responsive note with Selective Service as being one of the categories.

Universal Military Training

A National Security Training Corps is established in the law to give basic military training for six months beginning at age 18 (allow average of additional three months for classification and induction).

This system begins to operate when the present emergency need for service is over. Within four months, the Commission must report a plan in broad outline, a code of conduct, and provisions for disability and death benefits to Congress for approval by them before this can go into operation.

The six months training will be followed by perhaps 18 months service in the armed forces and six years in the reserves.

What Ought C.O.s to Do?

C.O.s ought to be very sensitive about accepting any special privilege. This can be the most dangerous aspect of such a law. C.O.s serve 24 months and then are free of further obligation (legal, not moral) while those in armed forces must continue for six years in the reserves.

By being employed in civilian work, it may arise that some C.O.s are in a position to increase their income or add to their financial reserves in a way denied those who have been forced to leave civilian employment to enter the armed forces.

Volunteer

There is a strong possibility that C.O.s will be permitted to enter voluntarily one of the approved categories of work described in the regulations. They ought so to volunteer. It is not with reluctance that pacifists serve the interests of their country or mankind in work which does not violate conscience.

Pacifists ought likewise to refuse any advantage coming because of a favored position under the law due to religious convictions. If, under the provisions of this law, a C.O. is receiving the normal rate of pay for such employment, he should give serious consideration to voluntarily contributing any amount above subsistence to an organization or fund working for prevention of war or to meeting basic human need. This would place him on an equal with C.O.s who have gone into Service Committee projects on a subsistence basis. Such funds might be used too for assistance in cases of dependency hardship (arising from a married C.O. being ordered to work which pays too little for the couple to meet obligations).

What Can Churches Do?

It will be the primary responsibility for churches to be sure that every young person has adequate counsel as to the nature and provisions of the law, and to his Christian responsibilities as he makes his decisions, and also has the continued fellowship and concern of the church after he has made his decision.

It will be the responsibility primarily of the local meeting to supply continued counsel, fellowship and other pastoral care for those C.O.s who may be employed in their care, but who are members of the Society of Friends elsewhere. This is important as few men are likely to be allowed to remain in their home communities.

We should explore the development of opportunities for larger numbers of young people without technical training to serve in work projects on our mission fields on a short term basis of two to five years. This may mean new kinds of work on the mission field. Undoubtedly the services of these dedicated young Christians on a subsistence basis would make an inspiring contribution to the church and people of these far off lands. We believe that this spirit and service could have this effect even where the young people were unable to speak the language fluently.

Who can measure the benefits to our Meetings if we were to provide meaningful work for young people in our local church programs. Many of our problems of lack of leadership could be solved by the development of an "intern in Christian service" program across the Society. Local meetings ought seriously to consider the development of programs of meaningful service to communities surrounding them.

The Sunday School Lesson

Prepared by Russell E. Rees

For July 29—Christian Social Life

Rom. 12:1-2; I Cor. 8:1-9

In the translation of New Testament Epistles called *Letters to Young Churches,* there is a startling rendering of the twelfth chapter of Romans. This should be read as preparation for this lesson. The second verse especially is significant, for it reads, "Don't let the world around you squeeze you into its own mould but let God re-mould your minds from within." The pressures of society are very great, and we have all felt them squeezing us into their shape and size. It is a bold man who does not occasionally ask, "What will people think of me?" Social acceptability is one of our dearest possessions. But to be moulded from the inside, by God, is another matter, and one which requires much discipline.

Many of our Friendly testimonies are tested most severely by these external pressures. Simplicity, pacifism, independent thinking, frugality, and other attitudes feel the constant squeezing force of society, and many people are not able to withstand the pressure and yield to "public opnion."

The passage from Corinthians is a reply of Paul's to a question about eating meat which was involved in idol worship. For Paul, however, the question takes on a more serious aspect. You can say, of course, idols are not anything but wood and stone and so have no affect upon the food offered to them. But it is persons who are important, and what should be your attitude toward them? Surely an attitude of loving concern and anxiety to help. If you find that what you do hurts others, then that must have something to do with your behavior.

The contrast between knowledge and love is important. Knowledge puffs up, love builds up. Knowledge may inflate the ego, but love enlarges the heart. Knowledge may make us proud of our own achievements, but love gives us a concern for the welfare of others. Now knowledge is not in itself evil, but only inadequate. Better to have love without knowledge than knowledge without love. Therefore love is the greater. A man who loves God with heart and mind and strength can be trusted with all knowledge. But one who knows much and is not motivated by love may be an extremely dangerous citizen.

Thus a simple question provokes a homily. Many of Jesus' most enduring teachings were brought out the same way, an eager question, and a deep, searching reply. Who is my neighbor? What about paying taxes? Is it right to heal on the Sabbath? These and many other questions were used by Jesus to probe into the heart of man's moral behavior. And Paul like Jesus usually succeeded in pushing back to a principle involving the real eternal triangle, Love of God, Love of neighbor and personal responsibility. This is the arena in which the real victory must be won. To try to settle moral questions on some plane which does not reach this real center is to miss the way.

Meat has nothing to do with religion! You cannot divide the saints from the sinners on any such simple practice. But what one does with his personal liberty is important. My neighbor's life, his spiritual welfare, his soul are important. And I should so act that my influence will support him at all points in the struggle for the good life. Don't let your emancipation be a hinderance to people who do not have your strength and your knowledge. This is Paul's final conclusion.

Questions:

1. What are some of the influences which tend to squeeze us into the shape of the world today? How should Christians deal with these pressures?

2. What questions today are similar to the one asked by Corinthians of Paul?

For August 5—Christian Principles in Earning a Living

Luke 12:13-21; II Thes. 3:7-10

"Money is a handmaid if thou knowest how to use it; a mistress if thou knowest not." To say that money is filthy lucre is to fail to understand its true value. Money is capable of many uses. It can be the difference between starvation and plenty, between health and crippling disease, between infant mortality and well-fed childhood. The right attitude toward money is therefore one of the most important things about a man. Covetousness, so a Catholic Priest is said to have reported, is the most common sin, but almost never confessed in the confessional.

The man who came to Jesus asking him to be judge between him and his brother in a matter of inheritance revealed far more about himself than he aimed to. Jesus was quick to see that the inheritance was not the principal matter but covetousness, which he quickly condemned. Trouble over finances is listed high among the serious family problems because our society is a money-based civilization.

The way you make a living and your attitude toward possessions is therefore a most important factor in human living. To relegate it to the region of questions which are not discussed, or to say that it is a matter of personal opinion with no religious meaning is completely false. To be wrong here is to be wrong in almost every area of living. The harshness with which Jesus told the story of the rich man who was continually becoming richer, shows how very serious covetousness was in his eyes.

It certainly is not wrong for the ground to bring forth plentifully. That seems to have been the intention of God, and is man's only hope of meeting the hunger needs of the people of the earth. It is not necessarily wrong to build larger barns to care for the increasing yield of the earth. The storage of food is next in importance to the production of foods. The fault was in the man who mistook affluence for spiritual health. He thought because he had a good farm, producing plentifully, and great barns to house the surplus, that he was spiritually fit and could say, Soul take thine ease, thou hast much goods laid up for many days.

If our outward treasure dwarfs our inward treasure we will not be happy. Man shall not live by bread alone. He cannot so live and be happy. Useful work, a sense of personal worth, purpose in living and integrity are also important. Earning a living is as important as having a living. The idea that if only men had enough to eat there would be no world problems is, I think, very false. Food is one of the world problems, but so is integrity and so is skill and so is the sense of personal worth. Work is not a penalty for man's error, it is the way to fullness and completeness for all men. If a man will not work, not only is it true that he should not eat, but if he eats his food will not be satisfying.

It is important to teach children to "work with their hands," to earn a living. This we are doing to a large extent. But it is more important to teach them to make a life, to keep things in right perspective, to develop inward treasure, to be something as well as to have something. The soul cannot feed on barns full of corn and wheat, but only on the inward resources of sincerety and humble fellowship with God. Where your treasure is there your heart will also be.

Questions:

1. Where is the fault that our chil-

(Continued on next page)

AMERICAN FRIENDS SERVICE COMMITTEE NOTES

Steps to Peace

The AFSC office in Philadelphia has now received almost 7,000 requests from individuals and groups for 18,000 copies of the new pamphlet, "Steps to Peace." Over half of these came from persons who read the advertisement which appeared in *The New York Times* last April.

The public statement, "A Time for Greatness," has appeared in 72 newspapers across the country. The reaction of those responding to the ad indicates that about 91 per cent approve the AFSC statement, about one or two per cent disapprove, and about seven or eight per cent are uncertain or agree partially.

So far, 50,000 copies of the pamphlet have been delivered to the AFSC from the printer and 25,000 more are now on the presses. "Steps to Peace" has already passed the printing of "The United States and the Soviet Union" by over 12,000 copies.

Sixty thousand copies of "Memo to a Very Important Person — Peace and Your Responsibility for It," also mentioned in the newspaper ads, have been printed. Most of these have been distributed.

Displaced Persons Act Extended

The Displaced Persons Act, scheduled to expire June 30, has been extended by Congress for an additional six months. Sponsors need to be found for twenty-one of the thirty families for which the AFSC has assumed responsibility. Among these D. P.s are mechanics, factory workers, shoemakers, joiners and others with highly desirable skills, readily absorbed by our economy. Case histories and photographs of these families may be obtained by writing to the AFSC, Displaced Persons Services, 20 South 12th Street, Philadelphia 7, Pa.

Four Seminars Planned for Europe

Because of the large number of applications from students in Europe desiring to participate in International Service Seminars, it has been decided to hold a fourth European seminar near Copenhagen, Denmark, from August 11 to September 1. Other European seminars will be held at Berlin, Germany, from July 21 to August 11; at Melun, France, from July 28 to August 18; and at Bentveld, Holland, from August 18 to September 8.

Six seminars are now planned for the United States. There will also be three seminars in Asia—one in Tokyo at Tsuda College from August 15 to 28; one in Patualla, Pakistan, during the first two weeks in October, and a weekend seminar in Calucutta, India, in July.

High School Students Work in Germany

Students from France, Germany and the United States will join in the AFSC's first three-way international high school work camp in Dorlar, Germany this summer. Taking part will be six students from George School, three from Germantown Friends' School, and four each from Gertraudenschule, a girls' school in Berlin, and the Jacobi Gymnasium, a boys' school in Deusseldorf, Germany, both affiliates of George School, and from Germantown Friends' affiliate in Falaise, France. Dorlar campers will work at Martinshof, a home run by a Protestant pastor for refugee children and old people.

Experimental Project in India

The AFSC will undertake some small experimental project in the field of social and technical assistance in India, to be financed in considerable part by a grant from the Technical Cooperation Administration of the United States Department of State.

Tentative plans indicate that the work will involve public health, modern methods of agriculture and education. Whatever activity the program produces, its motivation will be the seeking of unity among human beings through demonstration of Christian and democratic principles, especially in a situation conducive to hardship and bitterness.

The present grant is planned to cover three years' work. The Committee's previous experience in carrying out its convictions when sustained through the aid of government or inter-government support has included child feeding in the American coal fields in the early '30s, relief to Arab refugees and rehabilitation work with American Indians.

The work will be undertaken in an area in which the Committee has worked before. Friends have worked in India for more than fifty years. Two men are already in India, visiting village rehabilitation projects and consulting with Indian friends and Quaker workers now there on projects of some years' standing.

THE SUNDAY SCHOOL LESSON

(Continued from preceding page)

dren grow up thinking that making a living is the most important thing in life?

2. How far could Paul's dictum, "No work, no eat," be put into operation in our society? Do you think it is a sound statement?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

MEN WORKING IN RURAL CHURCHES

In a recent study of 341 rural or village churches located in 44 states and belonging to 23 different denominations, it was found that the men of these churches contributed 40 different types of labor gifts.

In 12 per cent of the cases, the men contributed their labor to beautify the church grounds. In 10 per cent of the churches, the voluntary labor of the men was used in building a new church or parsonage or in putting on an addition to the old one.

The value of the labor contributed by each man doing construction work on an average was over three times the annual cash gift of the average protestant.

In 16 per cent of the churches the men made equipment for the church school. In one-third of the 341 rural churches, the men painted the church or parsonage.

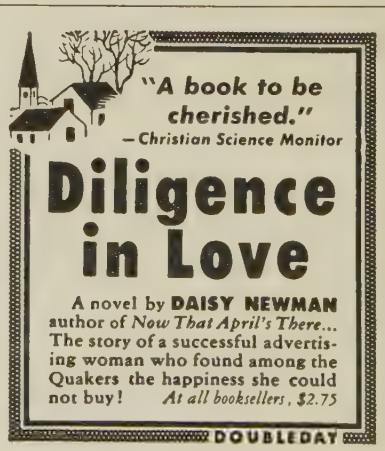
These voluntary labor gifts are described in a new bulletin entitled *Men Working,* distributed on a non-profit basis at 30 cents a copy by the Rural Church department of Drew Seminary, Madison, New Jersey.

CORRECTION

"The Kingdom of Heaven," an article on the parables appearing in THE AMERICAN FRIEND for May 10, was developed in a Bible study class in Salem Meeting, Winston-Salem, North Carolina, rather than in Geneva, Switzerland, as we reported. Robert J. Leach, who is now in Geneva, acted as "clerk" for the group.

There are hundreds of millions of people who go to bed hungry every night. Half the world's population is hungry all the time. A child is born hungry, it lives hungry and it dies hungry. That is what CROP (Christian Rural Overseas Program) is attacking.

Raymond W. Miller


"A book to be cherished."
—Christian Science Monitor
Diligence in Love
A novel by DAISY NEWMAN
author of Now That April's There...
The story of a successful advertising woman who found among the Quakers the happiness she could not buy!
At all booksellers, $2.75
DOUBLEDAY

Friendly Life — Far and Near

Charles A. Lampman has accepted a call to serve as pastor of the Amboy Friends Meeting, Amboy, Indiana, beginning September 1. He has been serving the University Friends Church in Wichita, Kansas.

* * * *

Fred and Elizabeth Emerson are at Pullman, Washington, for the summer, where Fred Emerson is teaching as a visiting professor at Washington State College. Elizabeth Emerson hopes to finish her memorial biography of Walter C. Woodward during the summer.

* * * *

Harrop and Ruth Freeman of New York Yearly Meeting will leave July 20 for six months service in India. Harrop Freeman, a Professor of Law at Cornell University and a lawyer, will serve in an advisory capacity to the Indian government. They will go by way of Japan, meeting Friends in that country.

* * * *

Helga Henrikson, a Swedish Friend, came to the United States June 20 for a visit of two months among American and Canadian Friends. She attended the planning conference held recently at Pendle Hill, when the program and arrangements for the World Conference of Friends at Oxford were considered.

* * * *

The report of the Friends who visited Yugoslavia last September and October (see January 18 AMERICAN FRIEND) has been printed in pamphlet form and is available from the Yugoslav Information Center in New York. The Yugoslav Newsletter calls the report "comprehensive and understanding, though sometimes critical."

* * * *

Orval H. Cox has accepted the position of general superintendent of Iowa Yearly Meeting, beginning September 1st. He will leave his pastorate, Marshalltown Friends Meeting, having served there ten years. Before coming to Iowa, Orval Cox served for twenty-two years in Western Yearly Meeting. As superintendent, he will succeed Kenneth L. Eichenberger.

* * * *

The technique of the Quaker Meeting for Business is discussed in the article, "The Quaker Way Wins New Adherents," appearing in the Magazine Section of the June 17 *New York Times*. Application of the principle of quietly seeking unanimity to important national groups has become common and successful enough to merit attention. The article mentions among others, the President's Water Resources Policy Commission; the Acheson-Lilienthal Atomic energy report group; and the International Monetary Fund, which operated in accordance with this by-law: "The chairman will ordinarily ascertain the sense of the meeting in lieu of a formal vote."

* * * *

Lester Figgins, Friends minister at New Burlington, Ohio, has been chosen as the "Rural Minister of the Year," representing Friends in Ohio. This carries a scholarship from the Ohio Council of Churches for study in rural leadership at the Oberlin Graduate School in a two weeks course this summer. John Harvey of the Fairview Meeting received this honor last year.

* * * *

William Reagan, Acting Director of Quaker Hill and well known speaker in many Friends meetings, was given the title B.B.S.F.C.O.H., interpreted as "Best Book Salesman Friends Central Office Has," at the Ministers and Workers Conference of Western Yearly Meeting, held in May! Will Reagan takes consignments of books with him on his visits, helping Friends to choose good and thoughtful reading matter for themselves and their children.

* * * *

Friends on Sacraments is the title of a talk broadcast by Josephine M. Benton, a member of Menallen Meeting and a director of the John Woolman Memorial, Mt. Holly, New Jersey, on June 29 over the Mutual Broadcasting System. The talk was sponsored by the American Friends Fellowship Council. It was included in the series "Faith For Our Time" regularly heard over this system. Copies of the broadcast can be secured from the Fellowship Council, 20 South 12th St., Philadelphia 7, Pa.

* * * *

Robert Beach, a member of the 57th St. Meeting in Chicago, is now serving a three year term for conscientious noncooperation with Selective Service, at Springfield, Missouri. Also imprisoned at Springfield is Robert Michener, whose original sentence of ten years aroused a considerable amount of nation-wide comment. His sentence has subsequently been reduced to five years on each of three counts, all sentences to run concurrently.

* * * *

Harry Silcock, Secretary for the Friends World Committee for Consultation, and Archer Tongue, secretary for the World Conference Committee, are now in America. They met in conference with American Friends at Pendle Hill, June 15-16. There was every evidence of careful and united planning for the gathering at Oxford July 28-August 6, in which 900 Friends will convene. Half of this number will come from American Yearly Meetings.

* * * *

The projected International Study Center in Amsterdam will be known as "Albert Schweitzer House." Albert Schweitzer has also consented to serve as Honorary President for the organization, which has as its aim bringing together students of different nationalities in one hostel to "lead the way to a decrease of the tension between nations." Walter and Tina Petersilka, who visited this country a year or so ago, were encouraged at the Annual Meeting of the Dutch Society of Friends in May, 1950, to start this Center.

* * * *

A conference for young Friends who are out of high school will be held this year at Quaker Haven, Indiana, for the first time. Western and Indiana Yearly Meetings are sponsoring the Conference, with David Stanfield of Wilmington, Ohio, as the main leader. The Conference will be held August 1-5, centering around "Getting Acquainted with Friends' Beliefs." A Senior Camp and a Junior Camp will also be held at the Quaker Haven Camp Grounds, which have been improved this year through the joint ownership of Western and Indiana Yearly Meeting.

* * * *

The first complete Bible in the Ragoli language of Kenya made its public appearance at the annual meeting of the American Bible Society in May. Friends have been working among the Ragoli people since 1902. The language was put into written form by Emory J. Rees, a Friends' missionary, who went to live among the Ragoli in 1906. The translation of the scriptures was completed by 1938 by Jefferson Ford, also a Friend, with the assistance of a gifted native Friend, Joeli Litu, in 1938, but publication of the Bible was delayed because of the effect of the war on printing situations.

* * * *

Cleveland Friends Meeting has been searching for a way to sponsor a number of handicapped D.P.'s now waiting to come to the United States. A member of the Cleveland Rehabilitation Center has offered to train fifteen such people at a time and to find jobs for them. Several Cleveland families have

already agreed to sponsor handicapped D.P.'s. Cleveland's special interest in the D.P.'s developed from a visit of Frieda Wilson, an English Friend who spent several years working among refugees and displaced persons in Europe. She spoke at a Round Table at the Cleveland Health Museum in the spring, and was a guest of some Cleveland Friends.

* * * *

An orientation conference for a group of young people entering an Institutional Service Unit was held at Quaker Hill, Richmond, Indiana, in June. The Unit, a project of the Richmond Regional American Friends Service Committee Office, will serve at Logansport State Hospital in Indiana. This will be the first Friends unit serving in an Indiana mental hospital. Fifteen young people participated in the orientation period, which was directed at preparing them for work in a mental hospital, and at an explanation of Quaker motives of service. Quaker Hill, now a Friends center and hostel, is the future site of the Central Offices of the Five Years Meeting of Friends.

* * * *

D. Elton Trueblood, Professor of Religion and Philosophy at Earlham College, Quaker author, and chairman of the Editorial Council of THE AMERICAN FRIEND, addressed the American Baptist Convention meeting recently in Buffalo. He spoke to some 3,000 delegates on the necessity for young people in the Christian movement. Saying that the Church is tolerated in Russia today because it has no young people and therefore is not dangerous, he continued, "On our side of the Iron Curtain is the way of seeming to support the Church but actually doing so apologetically and without evangelical enthusiasm. In the long run, our way may be as destructive as the other."

* * * *

Tane Takahashi, a young Japanese Quaker, will study at the School of Library Science at Drexel Institute during the coming year. Her year of study here is a project of the Friends Meeting of Washington. She was graduated from Western Maryland College in 1941, and joined the Friends Meeting of Washington during her years of study there. She returned to Japan and when Elizabeth Vining went to Japan became her companion and secretary. Tane Takahashi at present is working for an American Friends Service Committee peace seminar to be held in Tokyo in August and in developing week-end work camps. She was one of a group who translated Elizabeth Vining's "Penn" into Japanese. Upon return to her country, she would like to help develop the library system of Japan. It is hoped that she will have an opportunity to visit with Friends and to attend many Meetings while she is in this country.

Friendly Fellowship

GREER, ARIZONA—Seventy-two Friends and guests attended a retreat sponsored by Arizona and New Mexico Friends at the conference grounds of Montlure, at Greer, Arizona, over the weekend of June 15-17. In addition to attenders from the two-state area, Friends were present from California and Colorado. Ferner Nuhn of Tucson, who served as general chairman for the three day period, led a get-acquainted meeting during the evening of the 15th and appointed a committee of four to formulate an agenda for the remaining sessions. A morning was devoted to discussing concerns nearby, such as material and techniques for First Day School, adult education, techniques of the meeting and the welfare of Southwest Indians.

Horst Legatis, a Friend from Kassel, Germany, spoke during the evening session, which was devoted to "concerns afar." Roscoe Warren of Whittier and Pacific Yearly Meeting; Frederick Tolles, head of the Quaker Library at Swarthmore and now studying at Huntingdon Library, San Marino, California; and Robert Vogel from the Pasadena office of the AFSC also spoke. Much of the time of the final session, which fell on First Day, was spent in worship. Sectional meetings were conducted on First Day School planning, present status of conscientious objectors and preparation for worship. A minute was passed supporting Senate Resolution 140 for a cease fire in Korea. The matter of continuing the retreat idea was left in the hands of individual meetings to discuss and decide later in the year. Assisting Ferner Nuhn in arrangements were: Charles Kelly, Phoenix, registrar; Ann Salyer, Tucson, food; Mahlon Hagerty Jr., Phoenix, physical facilities; Fermer Church, Taos; Jane Baumann, Santa Fe; and Platt Cline, Flagstaff, Arizona.

Mahlon R. Hagerty, Jr.

* * * *

GAVINANA, ITALY — A conference of those interested in Friends was held at Gavinana, near Pistoia, Italy, in April, to which fourteen Italians, two Americans, three English and one Swiss came. Called by Arthur Mekeel, who came to Rome in 1949, the Conference brought together interested friends from widely separated places, most of whom met for the first time. The Fascist regime put an end to early Quaker activity in Italy, but soon after the war of '39-'45, British and American workers entered Italy, and relations were renewed with Friends and sympathizers. Emma Thomas went to Rome, and a meeting for worship was started soon after. Giovanni Pioli had translated George Fox's Journal during the war, and his preface to this was published, as was a series of articles on Quakerism by Maria Goretti. At the conference, two addresses were given by Giovanni Mieilli and Angiolo Dell'Oro. Alice Bruegger of Switzerland, Arthur Mekeel of the United States and Fred Tritton of Great Britain also spoke. Proposals for aiding the work in Italy were drawn up and sent to the Friends World Committee. It is hoped that Friends outside Italy will see that the Information Centre in Florence receives any useful Quaker publications. Friends visiting Italy should get in touch with Italian sympathizers. Literature on Quakerism in Italian is needed. It is felt that the conference at Gavinana might be the seed of some new development which could be of significance in the life of Italy if those who shared in it were faithful.

From a report by
Alice Bruegger
Arthur Mekeel
Frederick J. Tritton

* * * *

BLOOMINGDALE, INDIANA—The Missionary Society held their annual all day luncheon in June, with guests from the Marshall Baptist Missionary Society presenting the program for the afternoon. The American Friends Service Committee truck from Richmond visited the local Quarterly Meeting in June, going away well filled with soap, clothing and shoes.

Madeline Craycraft

* * * *

PAOLI, INDIANA—Kenneth Myers and his family have returned to Paoli after a semester's leave of absence for study at Earlham. During his leave, he returned to Paoli to preach the first Sunday in each month. One open meeting was held each month, with guest speakers present for the other Sundays. Guest ministers were Orville Clements, local school teacher, who spoke about the "Quaker Contribution to Our American Constitution"; Rose Marie Sandy of Indianapolis; Lorton Heusel, minister at Thorntown, who spoke on the American Friends Service Committee; Sumner Mills, who gave the Conscientious Objectors' position; Errol Elliott; John Haramy, President of the Indiana Church Council; Marcus Kendall of Carmel; Stella Jones Eicher, native of Paoli, now a Methodist minister; Glenn Reece; and Eberhart Kuhn, native of Berlin and recent Earlham College graduate. All these ten speakers were

very much at home with us. There was special music at each meeting. All the meetings were presided over by laymen, and the entire program was sponsored by the Paoli Friends Pastoral Committee, of which John A. Barclay is chairman.

Gerene Pluris

* * * *

LONG BEACH, CALIFORNIA—An inspiring, informative program was held by Long Beach First Friends throughout Christian Family Week, May 6-13. For the two Sundays, as well as the midweek Prayer Meeting, the minister, Kenneth R. Pickering, brought splendid sermons pertaining to the Christian Family. Devotional booklets, *Pages of Power*, were distributed to all the families for their daily use throughout the week. May 10th, the Women's Society held a brunch for all mothers and daughters of the church. Tables were lovely with Spring flowers in lavender and pink shades. The Friendly Circle was in charge of the brunch and of the impressive program. May 11th was Family Night at the church. After dinner together, families enjoyed a program planned for all ages. This included group singing, special musical numbers and an appropriate movie and concluded with recreational activities. Many new members and friends were among the large group present. On Sunday, a devotional book was presented to the largest family group present. The theme for the week, "Parents—Children—God," was stressed throughout the week's activities.

Mrs. G. Thoburn Davis

In the Larger Circle

Daniel A. Poling, Editor of the *Christian Herald* and leader in the Christian Endeavor movement, has accepted the regular Republican nomination for the office of mayor of Philadelphia. If he wins the post, he will give up active leadership in much of his religious work, his friends say.

* * * *

Legislation providing wheat for India (without any too encripling "riders") has passed both houses of Congress. A spokesman for the State Department recently said that "if India gets the wheat she needs to prevent a major calamity, she can thank the American churches." Thousands of letters and telegrams of obvious motivation are said to have "turned the tide."

* * * *

No fewer than 30,000 students from other countries are now studying in American universities and colleges, says the Institute of International Education. This is an unprecedented number. One new trend is the increasing attendance from Africa, Asia and the Near East. In 1930, for example, there was only one student from Afghanistan; today there are 66. (WP)

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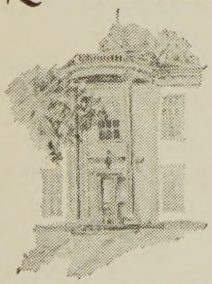

Accommodations for travelling Friends and others; groups for retreats or conferences especially welcomed. On arrival in Richmond, phone 64205 or call at Quaker Hill, located across from the Reid Memorial Hospital in Spring Grove, Richmond, Indiana.

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BIRTHS

CURTIS—To Ralph and Marie Curtis, a son, Daniel Lee, on March 7, at Sidney, New York.

GARNER — To Carroll and Dorothy Kershner Garner, a son, Anthony Howell, on February 23, at Richmond, Indiana.

SYMONDS—To Bruce K. and Jane Cadbury Symonds, a son, William Cadbury, on June 17, at Manchester, New Hampshire.

MARRIAGES

BREWSTER-TERRELL—Nancy H. Terrell, daughter of Gurney and Faith Terrell of New Vienna, Ohio, to Robert R. Brewster, son of the late J. Riggs and Ethel Brewster of Montrose, Pennsylvania, at Fairview Friends Meetinghouse, on June 23, John Harvey officiating.

FERREE-CHILDERS — Alice Childers, a member of Amboy Friends Meeting, daughter of Mr. and Mrs. Ralph Childers, to Arthur H. Ferree, son of Mr. and Mrs. Webster Ferree of Fairmount, Indiana, on June 7, in the Amboy, Indiana, Friends Meetinghouse, Logan Smith officiating.

KENNEY-PEELLE — Susanne Peelle, of Sabina and Grassy Run Community, daughter of the late Robert and Winifred Peelle, to Marvin Kenney, son of Mr. and Mrs. John Kenney of near New Burlington, Ohio, at Sabina Friends Meetinghouse, on June 16, Chester B. McKean officiating.

DEATHS

CLEMENS — Emma Ella Spurgeon Clemens, on June 11, at a rest home in Washington Court House, Ohio, aged ninety-three. She was a life long member of Sabina Friends Meeting, and taught in the Sunday School as long as her health permitted. Funeral services were held by her pastor, Chester B. McKean, in Sabina, Ohio, Friends Meetinghouse. Interment was in Sabina Cemetery.

LEWIS—Walter Lewis, on June 17, at Gate, Oklahoma, aged sixty-three. The son of Enoch and Rebecca Green Lewis, he was born in Albion, Iowa, the youngest of seven children. His father was a physician and his mother a school teacher. They were concerned about their children's education and all of them received degrees, attending Penn College at Oskaloosa. Walter Lewis received an additional degree from Haverford College, and took additional work at Northwestern State College at Alva, Oklahoma, and at Friends University at Wichita. In 1909 he came to Oklahoma and purchased the farm where he made his home the rest of his life. He was married to Jane Stanley at Emporia, Kansas, in 1914, and to them were born five children, Wayne, Gordon, Lois, Esther and Macy. Esther passed away as an infant in 1922, and Lois in 1940. Walter and Jane Lewis were faithful to their responsibility for the Christian nurture of their children. Walter Lewis taught the Prairie Dell School in 1909 and was a faithful supporter of Laurence Friends Academy, teaching there its last three years until it was closed in 1924. He always encouraged anyone who wanted to learn. In 1930 he assisted his wife in organizing a Sunday School Home Department

serving isolated families and shut-ins in a wide area, bringing the influence of the Sunday School to over 300 persons. For many years he was active in the Oklahoma Academy of Science where his wide knowledge of the birds of the Oklahoma area was of particular value. He was a birthright member of the Society of Friends, and throughout his life, took an active part in many phases of church work. Among other offices, he was a member of the Kansas Yearly Meeting Peace and Service Committee. In 1947 he worked with the American Friends Service Committee in Iowa procuring a number of carloads of grain for European relief. He was preceded in death by his wife, Jane, in 1945. He is survived by Wayne and Mary Catherine Lewis, Gordon and Ellen Lewis and Macy Lewis, all of Gate; three brothers, Carl and Austin of Pasadena, California, and George of Marshalltown, Iowa; one sister, Alice L. Pearson, of Pasadena, and nineteen nephews and nieces. Services were held at Gate with Coy Morgan, Clerk of the Monthly Meeting, in charge. Interment was in the Gate Cemetery.

SLADE—Minnie Slade, on May 23, at her home in Rogers Hollow, New York, aged eighty-three. She was born at Idumea, the daughter of Leroy and Frances Burdick Mott, and was married in 1893 to Walter W. Slade. The first fourteen years of their married life were spent in Albion, Nebraska. She was a member of the Unadilla Friends Meeting. Surviving are a son, James, of Rogers Hollow; a daughter, Mrs. Ford Huntington of Masonville; two grandchildren, a brother and two sisters. Services were conducted by her pastor, Lewis Scott. Interment was in Maplewood Cemetery at Mt. Upton, New York.

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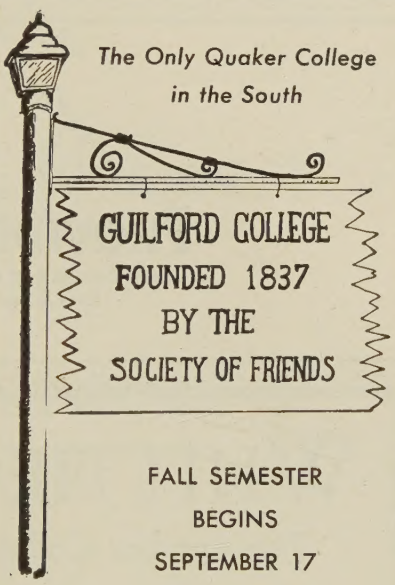

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

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PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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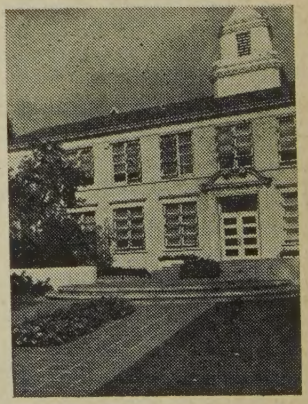

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